

I'm going to talk about sociological movement,
man's relationship to man.

✓ I ask: How does the world change?

Answer: People do something different.

✓ Another very simple question, now focused on the personal level:

How do you do something different?

A very simple answer: You change your mind.

✓ How do you change your mind? Also very simple:

You decide that what you thought before is no longer right,

Maybe it never was right, or it's no longer applicable to the current
circumstances.

(Even if you feel forced into doing something by somebody or something from the
outside, you are still changing your mind. But now it's based on what seems best
in this forced situation.)

✓ How do you see something new?

Find some place in your mental life that is a bit quieter.

In that calmness see if you can spot some new possibilities.

Finding out that your beliefs aren't true, is all that it takes.

Looking where you weren't looking before is the method.

✓ To master emotions means to know how to un-choose them.

You are no longer caught in continuous reaction.

Personal effectiveness goes up by volumes.

1. I propose making a new model to Explore what it takes to keep meeting life in a more satisfying way. More satisfying than yesterday is our only standard.

So this is a call for those who realize some part of life is too consistent, it's too repetitive.

You must be hanging on to something that "doesn't digest".

If it keeps producing the same result it hasn't processed.

It is just practical that if you hold your thoughts as fully true, you can't change them with any sincerity. Then you can't experiment.

What are the (dis)-advantages of stasis, of staying the same?

I dare say that you have not fully weighed the advantages of making that change.

2. On the other hand, how do you justify to keep doing more of the same?

Of course, that's when you don't change your mind.

You might say that there is no alternative.

You might say that any practical alternative requires assets that I don't have.

You might say that "I am no good at doing that kind of thing."

You might say that it's within my rights to keep doing what I am doing.

You might say that I can "get away it," They can't catch me.

You may know that things are getting worse, and that in these days nothing seems to get better by itself.

But you've weighed the advantages and the perceived risks.

And you've decided it's not worth your effort.

Can you know how to make choices in life in an ever broader circle?

Even if your circumstance seems inevitable, or it is already upon you, first step, choose how you receive it. You will see that without effort it produces:

- kind thoughts toward yourself and others,
- self-acknowledgement out of every situation,
- engagement and contribution with the other,
- greater distance from anxiety, and
- empowerment to move on positive actions.

You don't have to say "I'm not OK" or I need it, to be involved in this investigation. Curiosity is enough.

3. Human mentality is a whole matrix of self-definitions. I have called them verbal containers (or verbal contexts). Each one holds certain emotions and certain actions. The proposed exercise is all about putting them under scrutiny. These self-definitions are all operating right now, whether you are looking at them or not. They are what you are already saying to yourself. Why not make a habit to look at them in a deeper way than you currently do? This is big stuff. You strike right where all the mischief in life occurs.

4. So How to Make a Model, as a guide for investigating our constraints?

What we are looking for is a methodology appropriate for gaining *Actionable Access*. It is not our concern if that model can be proven 100% true, if we find that in a large proportion of our activities it lets us alter the parameters. Much of mankind's creativity is on a verbal playing field. Our feelings and our actions seem to follow from what we say consciously, and from what we believe unconsciously. We are saying that you can't act, and you can't think about

anything, until you build a language around that topic. We call that a verbal context. It is the space in which you hold these new ideas. If you say that a baby has no verbal context, but it can think and act, I don't feel that I have to explain a "why" to that. We are speaking to the people who are reading this. We are talking about concepts that you will be able to demonstrate, and that can (and do) affect you. If you can get them a little more straightened out, even your baby will think and act differently.

5. Some people have had a spiritual experience with no words creating it. Does that disprove anything? Even that is not a spiritual experience without the conversations of all the ancient lore. Those direct feelings and the thought-collapse might be there, but it would be held as a loss of body, loss of mind and loss of the individual. They would just believe they're going crazy. But with the ancient jargon, (which is another verbal container) they can explain it away with a positive spin. I don't disavow such an experience nor meditation. Much of what I write was discovered in silence. Meditation is a tool to deprogram linguistic constraints, but what will reprogram them? You may claim that you don't need it. But I say it will surely reprogram itself, and without your involvement most likely it will be very close to how it was before.

What's an example of context being fundamental? Let's say in a feudal society you were a landless serf. You never had a thought about how can I own a farm someday, and then I'll become a nobleman, and later I might even become the king. It just didn't exist. Then someone opened some verbal contexts with words like citizen, democracy, republic, or communist revolution, and all kinds of new opportunities were born in people's minds.

Here I make a call to transform you and me, by giving us a direct responsibility

for how we hold our lives in our verbal context, (in our stories). We can look at this when we remember to do it. We will never know the best story. So we will have to update often to stay in sync with changing life. If we already agree that something is really here, let's call it Essence, then our interpretation about what is here is our story. Essence which is really here, is dynamic, and story is static. So the updates are vital.

6. Denying that you must think in order to create your experience disallows you to look any further into it, or change how you hold your life to reprogram. We are going to go by what we can see, with as few assumptions as we can manage. These are sacred cows like "consciousness is the prime mover of the universe", which we are saying for the most part consciousness is deaf, dumb and blind. Consciousness is like a railway box car that could contain all the merchandise. What can you do with an empty boxcar? Only fill it up, right? All of your contexts, beliefs, emotions, thoughts, opinions, prejudices and actions are in there. They are the pre-decisions about your verbal containers. It is your belief structure or mind-set around each of these circumstances. Most of these contexts are blind imitations, and not conscious decisions. Many of them are just cultural embeddedness, that was absorbed in childhood.

Spiritual contexts that discover that no one is here, set the "you" into the background of your life. At least nothing can hurt you anymore, if that is the goal. Then there would be a wider feeling where habitual preoccupations with my problems have diminished. It might be a great discovery. But it's a very poor teaching. I am not against the notion that the "I" is made up of bundles of thought patterns. Then my "I" has a maximum of flexibility. But what comes with a hands-off policy is so often what came yesterday.

Consciousness also has a delivery system, something new can happen. But you have to know where these packages are dropped off. The delivery is coupled with your responsibility. It takes a “you”, present here and now to see what’s happening, and to receive one of these insights. Then it’s the “you” that has to be inspired to act upon it.

7. Where do you Find the New?

Nothing fundamental can change in life if you are always in motion. Whether it is just the mindless jitters, or if it is society’s agreed upon productive enterprises.

- You need options to have any choices.
- You need to pause to see any options.
- We call it pause and don’t call for continuous meditation.
- You need values to know which options to choose.
- Values ride in a verbal container, in a context.
- You need to be in touch with inspiration to build the verbal context of value.
- Values are not part of our individual fabric until we say that they are.
- Otherwise you ride in the context of collective values, the lowest common denominator, and there is such a limited choice of only either/or, and both bad.

The existing verbal containers have produced the world as you see it today. Who will make a new container? It has to be you, doesn’t it? You have to start with who you seem to be, with what you have, run experiments and test results.

We have created some conversations for possibility to facilitate that process. It’s not that we are considering if they are true or untrue. The real value of these word pictures is where they focus our attention, to operate in life.